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## THE WOMEN OF COREA

Noble Ladies and Degraded Slave Girls of the Hermit Kingdom.

They Live in Closer Seclusion than Turkish Women and Have Few Rights Respected by the Men.

A COREAN WOMAN'S DRESS

The Original Divided Skirt and How the Corean Dame Wears It.

Eleven-Year-Old Matrons and Sixty-Year-Old Babies-Punishment Inflicted Upon Unfaithful Wives.

(Copyrighted, 1894, by Frank G. Carpenter.) The present war in Corea is bound to better the condition of her women. It could not be worse than it is. The 5,000,000 women of the country are practically slaves. They are bound to their husbands with fetters of iron, which only the men can loosen. They dare not go upon the streets. Their quarters are kept for them in the backs of the houses, and the best of the Corean wives would commit suicide if a stranger of the other sex rudely put his hands upon her. Many of these women are actually slaves. They have been bought, and they can be whipped if they do not obey. Little womanhood. The lines are so strict as to their being seen upon the street, or as to their coming into contact with any but their own sex, that such travel letters and books as have been written concerning Corea contain but little about them. Only the women of the lower classes go out of the house, except in closed chairs, and those whom you see with their faces uncovered are generally slaves. Now and then a common woman goes about the streets of Seoul with a green cloak over her head. She holds this close to her face, leaving a crack out of which one eye peeps, and if she meets a man on a country road she runs. There are, indeed, three different classes of women in Corea, the upper, the middle and the lower classes.

The upper class are usually the daughters of nobles. They marry nobles, and if their husbands can afford it, which is not often, they have slaves to do all the work for them, and they lead lives of comparative idieness. The dress of all classes is practically the same, but that of the upper classes is made of much more expensive material. It is a very unbecoming dress. The Corean women are not, as a rule, beautiful, and this dress does not add to their looks. My interpreter, "General" Pak, who has a wife, a concubine or so and two or three female slaves, has given me the details. The Corean lady starts in with a divided skirt. This consists of a pair of very full drawers, which fall in folds about her feet, and which, if stretched upwards, would have room to spare when being gathered about the neck. The top of these drawers has a band fully eight inches wide, and this is fastened tightly over the breast by a white ribbon drawstring, which is tied in front. This garment is always white, and it is fastened so tight that the band cuts into the flesh at the back, and among the lower classes often runs below the breast, leaving it exposed. Above this band and just meeting it there is a little jacket with long sleeves. This facket is not more than six inches long, I judge. It is sometimes of yellow, green or blue, and at other times of white.

HOW IT IS PUT TOGETHER. It is tied together with ribbons of the same color as the jacket, and it is so scanty that a great sunburned streak, an inch wide, shines out below the shoulder blades of such women as get into the sun. The drawers are not tied at the ankle. They narrow down as they fall to the feet, and below them the woman wears stockings of wadded white cotton. These make her feet look about five sizes larger than they are, and the winter stocking is half an inch thick. It is more like a boot than a shoe, and it extends only about two inches above the ankle. The Corean lady wears no shoes while at home. She trots about in her stocking feet, and the poorer classes go barefooted. When she goes out she puts on slippers of rabbit skin faced with silk. Some of these are very pretty, but they look uncomfortable, and are quite heavy. They have soles of oxhide, which are nailed on to the slipper with iron pegs, the heads' of which are as large around as that of a ten-penny nail, and they are clumsy in the extreme. In addition to these divided skirts, or drawers, she has overpants of white, which are very full, and reach from the armpits to the knees, and over the whole she wears a cloak-like gown, which falls to her feet, and which is tied on with ribbon. This practically makes up the costume of a Corean lady. It usually consists of good material, and often of silk. The younger women are fond of red. The middle-aged affect blue and the widows always wear

white, which is the color of mourning. I like the way the Corean women comb their hair. They part it in the middle, and put it up in a coil on the nape of the neck. They wear the biggest hairpins of their sex the world over. The average one is as thick as your little finger, and is about five inches long. It is of gold, silver, or amber, and it is a poor woman, indeed, who does not own one or two of these pins. She is fond of jewelry, and she likes finger rings, though she has her own way of wearing them. The custom is to have two rings on the third finger of the right hand. With such rings, and a hairpin or so, and the above dress, she considers herself decked out, provided her face and eyebrows are properly touched up. All Corean women paint. They cover the face with white and dash their lips with red. They use India ink to mark the line of the eyebrows, and they are very particular that this line should be very delicate, and arched in conformity with the line of Asiatic beauty. This is supposed to be a curve like that of a line of swans flying in the sky, and with a pair of tweezers she pulls out the hairs of her eyebrows until they approach her ideal. She is also by no means averse to hair oil, and her locks usually shine like greased ebony.

The daily life of one of the Corean ladies is interesting. She rises with the sun and spends an hour at her toilet. She is waited upon by her own slaves, and her rooms, in the winter time, have fires built under them, so that her bare feet fall upon a warm floor. In nine cases out of ten she eleeps on this floor, and while she is making her tollet she squats upon it before a little looking-glass. Her breakfast is brought into the room to her. It is served on a Corean table about as big around and as high as a half-bushel measure. She eits on her heels while she eats it, and her table furniture consists of a spoon and a pair of chop-sticks. The food is served in brass bowls. She has no tablecloth, and I the groom's house and she is treated to a

DAILY LIFE OF THE WOMEN.

she uses no napkins. She is very particular to wash after her meals, and, contrary to the general belief, the better class of the Coreans are cleanly. In washing the teeth a great deal of salt is used. The mouth is filled with salt, and with the finger or brush the teeth are rubbed until they are perfectly pure and clean. She washes her neck and face every morning, and in summer she takes a bath every afternoon or evening. Her bath tub is a big jar, made of burnt clay, and in the summer her bath is cold. A Corean lady seldom takes a nap in the daytime. These Corean nobles do nothing. They are the greatest professional loafers on the globe, but they think it would be a lazy man who would take a nap when the sun is up.

The winter clothes of a Corean lady are often made of fur and of quilted silk. A fur gown may cost as high as a hundred dollars, and a quilted silk gown is sometimes worth \$25. If she wears cotton, she can be dressed for \$5, and a lady can get a good summer outfit for \$20. The clothes are made so that they have to be ripped apart before they are washed, and this is so with many of the parments of the men. Corean washing is, in fact, about the biggest industry that is carried on in the country, and I shall speak further of it in another place. The Corean lady seldom does any washing herself. This is given over to the slaves. If she is blue-blooded, poor and proud, she may do some ironing behind the doors of her apartments, but she cannot be a lady and go out to wash. The business of a Corean woman of high rank is to keep the accounts, to boss the servants and to now and then pay a social call upon her friends. Some of the women are educated. That is, they are taught to read and write Corean. As a rule, how-

ever, they are very ignorant. DIFFERENT CLASSES. There is a great difference in conditions as regards the classes of women. A middle-class woman when she meets the wife of a noble has to address her in reverential tones, and the lower classes bow down to the middle classes. The middle-class women never go out of their houses except in chairs, and among them may be classed the wives of scholars or interpreters and those of doctors and of the traders which go to Peking. It is the lower classes that you see upon the street with these green shawls upon their heads. They do all kinds of work in the house, and if they are rich, they live perhaps as well as the wives of the nobles. The nobles seldom marry them, though they sometimes take them as concubines. Most of the rich men have concubines, and some sport harenis which might be compared with those of Turkey. These extra wives are not kept in the woman's quarters, but they have an establishment of their own in another part of the grounds. The only duty of the concubine is to keep clean and good looking and to please her master. Her daughters usually marry the sons of concubines, and her sons get a portion of the father's property, though they have not as many rights as his legitimate children. The women in Corea are not much respected in the laws of the country as regards inheritance. The son gets all the property and the daughters inherit nothing. Daughters are by no means so welcome as sons, and a woman who bears many girls is considered a dis-

grace to the clan.

Corean girls get most of their fun in their childhood. They trot around with the boys and play as they will until they are seven years old. They wear clothes like their mothers, or, if they are poor, practically no clothes at all, and they can do about as they please. After the age of seven they are not allowed to play outside of the walls which surround the house. They are never seen on the streets, and as they grow older their life becomes more and more a secluded one. At eight or nine they are taught the Corean characters and how to sew, to embroider and to keep house. They are often engaged at ten, and are married at thirteen and fourteen. It is a curious thing that they practically lose their names after they are eleven. The custom is just the reverse of ours. often call a girl "baby" when she is little. The Coreans call their girls by fixed names until they get to be eleven, after which they are called "Aga," or "baby." In fact, all the girls of Corea over eleven are nicknamed "baby," and this name sticks to them until they are married. Thus, an old maid of sixty will still be knocked about with the title of "baby." After a woman is married she takes her husband's name and loses her own. She is known as her husband's wife, and she is universally addressed and spoken of as such, except by her own father and family, who may still call her "baby." After she has chil- in and takes hold of the woman he can be dren she is known as the mother of the | banished. And if he commits a worse boys. For instance, Mary Jones, upon | crime than this of a similar nature he can marrying John Smith, would be called "John Smith's wife," and if she happened to have a boy named Jim, every one in the village or town would speak of her as little Jimmie Smith's mother. DOMESTIC LIFE.

A woman never sees her husband before she marries him, nor has she any part in making the engagement. The matter is carried on, as in China, through matchmakers, and it is customary for the groom to furnish the money for the bride's wardrobe. The swan is the emblem of marital fidelity, and after the engagement has been made the bridegroom goes in state to the house of the father of the bride, carrying a white swan in his arms. There is usually a tent with a spread table in it waiting for him, and about this stand the matchmakers and the bride's father. As he comes in, he places the swan on the table, and bows to it four times and a half. He then goes to the other side of the yard, where the bride sits in a hall. She rises as he comes up, and she usually has a slave on each side of her, holding her hand, so that her long sleeves, as the hands meet in front of her lace, completely hide the face from the groom. Then the two go through numerous bows, the woman still keeping her face hidden, and the bridegroom finally goes down on his knees and bumping his head against the floor in front of the bride. After this is over the bride and groom are offered cakes and wine. They drink out of the same glass, and it is this drinking that constitutes the ceremony of marriage. There is also a marriage certificate about as big as a small tablecloth, which is sent to the bride's father in a ceremonial box. This paper contains about seven lines. The first is taken up with the date. The second expresses his wish for the bride's father's health. The third and fourth read somewhat as follows: "My son and heir is old, but as yet unmarried, and you have agreed that your daughter should marry him. I am much obliged to you for the compliment, and I herewith express it in this letter." This letter is signed by the bridegroom's father, and the lines which follow give the name of the grand ancestor and the district from which the bridegroom comes. It closes with the words: "I salute you twice." This paper is fold d up and put into a long envelope, which is sealed with a piece of ribbon. On its outside is the bride's father's address, with all the

honorific titles that can be added to it.

After the ceremony of marriage at the

bride's house is over the bridegroom

changes his wedding clothes and sits down

with the men of the family to a feast.

The bride, meanwhile, goes back to her

apartments, and the groom later on goes

husband's father to live. She no longer has any place in her own home, and she is bossed by her mother-in-law. She is carried to her new home in a closed chair, and she changes from the prison of her girlhood to the prison of her married life. Hereafter she is practically the slave of her husband, who can treat her as he will and who can divorce her with little trouble. Divorces among the higher classes are not common, and the women are, among these classes, fairly well treated, as far as the use of the whip is concerned. PUNISHMENT OF UNFAITHFULNESS. It is only the slaves and the wives of the lower classes who are much punished, but if a woman is unfaithful, no matter what her class, she can be taken by her husband to the magistrate and punished with a paddle. This punishment with the pad-

dinner by the ladies of the family. The

first night that the couple begin their life

together it is the groom's duty to un-

dress the bride, and it is etiquette that

she resist in every way possible. After

marriage the bride goes to the house of her

dle or the whip is. I am told, sometimes meted out to woman servants or slaves by their masters. It is against the law to punish women as men; that is, in a nude condition. They are required, however, to take off their clothes and put on a single cotton garment which entirely covers their body. This is then wet, so that it clings to the skin, and the woman is laid face downward on the ground and whipped upon the back of the thighs. I do not mean to say that such punishment is general, but I was told it is according to law, and where a master or a magistrate is cruelly inclined you can see what a terrible weapon this might be in his hands. The slavery of Corea is by no means as bad as certain kinds of slavery in other parts of the globe, and the sons of slaves are free. The daughters of slaves are still the property of their master, but the law provides that they can pay the amount which was paid for them, and thus secure their freedom. Slaves here bring different prices, ac cording to age, muscle and beauty. Young girls of from fourteen to eighteen are worth, according to their good looks, from \$30 to \$60 apiece, and you can get a good. hardy woman of thirty or forty for onethird of this sum. The number of slaves diminishes from year to year, but fathers can sell their children, and persons can sell themselves. The slavery which exists is a sort of serfdom, and many of the slaves belong to the old families of the past. The worst form of slavery is that which is meted out to the families of rebels, by which the females are taken into the emplay of the officials and condemned to work for their husbands', sons' or fathers' crimes. Such slaves are treated little better than beasts, and they become the concubines or drudges of the officials,

according to the whim of the latter.

Speaking of the seclusion of Corean la-

dies, I saw a lady go forth to make a call one afternoon during my stay in Seoul; at least, I suppose she was going to make a call. I also suppose I saw her go forth. As far as getting an actual glimpse of her, I did nothing of the kind. The house in which she lived was surrounded by a wall of small houses devoted to servants' quarters. Tiese were ranged on each side of the gate, or stable-like door, which formed the entrance to the yard, and there was another gate inside of this, so that there was no chance to see into the yard. She went forth in a chair of about the size and shape of a small dry-goods box, swung between two long poles. The men who bore these poles upon their shoulders took the chair and poked it into the gate, which it entirely filled. The front of the chair was then inside the yard. The men stayed outside. The woman crawled in and pulled down the curtain. The men then dragged out the chair and carried her away. I have looked into one or two of these chairs when they were not in use. They were just big enough for a woman weighing about one hundred pounds to sit cross-legged within. and there is no support for the back, nor well for the feet. It is in such boxes that all Corean ladies go out calling, and all they ever see of the big Corean capital is through the cracks in the chair or the little glass peepholes, as big around as a red cent, which they are now introducing into the closed paper windows of their houses. It is only in this way that they ste men other than their husbands, and the man who would dare to enter another Corean house without an invitation could be severely punished, and a man of the lower classes who dares to look over the wall of a gentle.nan's house to take a peep at his wife can be caught and whipped by the man or sent to prison. If he breaks

### COLD THAT BURNS.

FRANK G. CARPENTER.

Its Effects Are Not Very Different from Scorching by Heat.

Newcastle (England) Chronicle. Burning is usually associated with heat and it seems a misnomer to speak of cold burns. Chemists tell us that really there is no such thing as cold, which is relative heat, and that the lowest temperature yet registered is some degrees above absolute cold. At the last meeting of the Swiss Society of Natural Sciences, at Lausanne, M Raoul Pictet gave some particulars concerning cold burns experienced by himself and assistants during his investigations of the lowest temperature attainable. There are two degrees of burns. In one case the skin reddens at first and turns blue the following day, and subsequently the area of the spo expands until it becomes nearly double its original dimensions. The "burn," which is usually not healed until five or six weeks after its occurrence, is accompanied by a painful Rching on the affected spot the surrounding tissues. When burning is more serious, produced by long-er contact with the cold body, a burn of the second degree is experienced. In this case the skin is rapidly detached, and all parts reached by the cold behave like foreign bodies. A long and stubborn suppuration sets in, which does not seem to accelerate the reconstitution of the tissues The wounds are malignant, and scar very slowly in a manner entirely different from

burns produced by fire. On one occasion, when M. Pictet was suffering from a severe burn due to a drop o quid air, he accidentally scorched the same hand very seriously. The scorched portion was healed in ten or twelve days, but the wound produced by the cold burn was open for upward of six months. In order to try the effect of radiation in dry cold air, M Pictet held his bare arm up to the elbow in a refrigerating vessel maintained at 105 degrees, when a sensation of a peculiariy distinct character was felt over the whole skin and throughout the muscles. At first this sensation was not disagreeable, but gradually it became decidedly so, and, after three or four minutes, the skin turned blue and the pain more intense and deep-se On withdrawing the arm from the refrigerator at the end of ten minutes a strong reaction was experienced, accompanied by a superficial inflammation of the skin.

### Had a Right to the Name.

Critic Lounger. Sir Lyon Playfair's recent visit to this country reminds me of something that happened on one of his earlier visits here. It was in the days when, being not yet knighted, he was still known as Dr. Lyon Playfair. Arriving in a Western town, the distinguished traveler was astounded and enraged the next day at finding the hoardings covered with signs announcing the arrival of Dr. Lyon Playfair, who would see his patients at certain hours so long as he remained at the hotel. He lost no time in seeking out the imposter and protesting against this outrage. "How dare you use my name, sir?" he exclaimed with flashing eyes. "Because I have never used any other," was the medicine man's mild reply. "I was born Play-fair, christened Lyon and have been a doctor ever since I became a man." There was nothing for the Englishman to do but to learn his namesake's route and plan his own journey to avoid crossing it home. Following this the bride goes to

# PLYMOUTH

VISIT TO THE CORNERSTONE OF AMERICAN CIVILIZATION.

Plymouth Rock, Its Traditions and Surroundings-The Splendid Memorial to the Forefathers.

Sol Yewell, fr., in Marion Republican. Like a true patriotic citizen, our travels during this outing-it has been among scenes, incidents, places, in localities where the present remarkable and unparalleled growth of these United States of America had their origin and their birth-in the womb of time, great mother earth having the bed prepared on wild New England coast, where forty-one Pilgrim Fathers, in the good ship Mayflower, from "Delft" Haven, Holland, where they assembled on the shore on the morning of July 22, 1620, and sailed for a country in another part of the world, and built their homes on a spot where

"A church without a bishop, A state without a king"

Did not dwell, and where they could not only worship God according to the dictates of their conscience, but be free from the endless persecutions of that church of state then dominant in the old world.

It is not my purpose to go into a eulogistic disquisition of our forefathers. That has been done in prose and poem. Our Mrs. Heman's immortal verses, "The breaking waves dashed high," and Bryant's stanzas, "Wild was the day the wintry sea," etc., have been ringing in my ears for over forty years. Thank God I have lived to see the full fruition of the spirit of those poems, gazed on the origimals, placed my foot on and walked over that same identical rock, now revisited, in the same spot where the forefathers landed n that bleak, wintry morn in December, 1620. I shall not digress, but state, which will be in a separate article, suffice.

Last Friday I also visited the ancient

"Pemguard Rock," in the coast of Maine, where another colony came and located in 1607-thirteen years prior to the coming of the Pilgrims. But from the Plymouth colony we get the foundation that has culminated in the establishment of our present Union, hence immortality clusters around this ancient spot, and every year 50,000 visitors pay a pilgrimage to this American mecca. Leaving Boston on the excursion steamer William Storrie, the writer took passage with a large party. Plymouth lies forty-five miles from the Hub, and a delightful ocean ride of ninety miles can be got for 75 cents. Sailing down the south shore line one gets a fine panoramic view of the Atlantic coast which is well lined with cottages, resort houses hotels, etc. After passing the Furts and those numerous islands-each a historythe famous Nantasket beach, the Coney Island of Boston, we view the ancient town of Hull, where houses dating back Queen Anne's time can be seen. Hu! has a history. Old politicians used to wait for her prophetic vote when it numbered but seven polls. A saying became tradi-"As Hull goes, so goes the State." In 1759 Hull had thirty-three houses, when Boston had but one. In the last war Hull sent twenty-four men to the front out of a population of 284. But this article is not on Hull, but her three hills have more than a passing story. Passing through "Hullgut" the towns of Hingman, Cohasset, Scituate, Marshfield, the home and birthplace of Daniel Webster, are in full view; then the ancient town of Duxbury, the militia headquarters of the old colony. Soon comes into view a large monument upon an eminence. Inquiry re yeals this to be the giant structure-the largest monument yet erected in this country to perpetuate the fame and deed of a single individual, save George Washington -and this is a granite shaft 110 feet high, the Miles Standish monument, captain of the Mayflower, whose statue crowns the top, fifteen feet in height. The stones in ment are massive, weighing from three to five tons each. General Grant Lagrand it to the Keystone State while he was President.

APPROACHING THE ROCK.

While I did not stop off at Duxbury, the

ancient house of John Alden, a Pilgrim,

built in 1666; also the Standish house, built by Alex., the son of Miles Standish, can be seen; also Monk's hill, 312 feet above sea level. From this spot beacon fires were burned during the revolution, warning Washington when the army was encamped at Dorchester of the movements of the British. Near by is Rock Nook, where Daniel Webster met with the accident. The linch pin of his carriage broke and threw him to the ground, on April 1, 1852, and the sickness ensuing terminated his life the following October. Then the vessel proaches Plymouth bay, a beautiful sheet of water about five miles in width and three and one-half in depth, from Gurnet Point to Manomet. A fine circular sandy beach extends around on Gurnet avenue. Two lighthouses, a signal station with a life saving crew that has seen a good deal of service among wrecks; here is Fort Andrew and Fort Standish; earthwork thrown up during the civil war; which is also the terminal of the French Atlantic cable. It was across this bay that the shallop from the Mayflower, with its crew, rowed in search of a safe landing place, on a Sunday. History and tradition say: "From a large rock with a flat top on the Sabbath day we This is now an island called Clark, named in honor of one of the mates of the Mayflower. On this little strip of land the Pilgrims knelt in prayer and listened to the first sermon preached in the Engish tongue on American shores. Limited space debars me from going into general detail. Only two hours is given the people to see what they can. The most important is the rock, Pilgrim Hall, Forefathers' monument and the ancient burying ground, where repose the remains of "Ye bodies of them that came over in the Mayflower." First is the "Rock," the most interesting historical relic on this continent The piece of rock now in full view at the foot of Cole's hill is where, in the severe winter of 1621, the Pilgrims were siezed malady caused the death of one-half their numbers. They leveled their graves and in the ensuing spring planted corn above them so as to deceive the Indians as to their numbers. In 1774, during an attempt to remove the rock to be placed at the foot of a liberty pole, it became dis-severed, but was reunited on July 4, 1834, and removed to Pilgrim Hall. In 1889 the Pilgrim society acquired both the rock and spot. The rock was again placed back in its old position, and now enclosed under an marble canopy, consisting of four angle piers of the Tuscan order, about fifteen feet square and thirty feet in height. Enclosed in the original iron fence, but a passageway for visitors to pass through or step on, is the rock. This I did, assisting some twenty ladies to do the same. The rock is oval shaped, a huge boulder, about eight feet long, three feet wide and tooks as if it would weigh five or six tons. Millions have seen and millions no doubt will yet see this grand stepping stone to American greatness. The next visited was Filgrim Hall, with its relics. Among them are Elder Brewster's chair; Peregrine White's cradle; sword, platter and pot of Capt. Miles Standish; the compact with the forty-one signatures, made in the cabin of the Mayflower; paintings, rare documents, books and MMS, the most notable being commission from Oliver Cromwell, Lord Protector of England, to George Edward Winslow, written on parchment; numerous old-time portraits hanging on the wall. the most conspicuous being the Winslow family; the one of Governor Edward Winslow, who came over in the Mayflower; a model of the ship; the old Bible, printed in 1620; the old sofa of John Hancock; the long shot gun; the gun barrel, with which the Indian chief, King Phillip, was killed; the Standish case, containing the famous Da-mascus blade belonging to the Pilgrim captain. The Arabic inscription shows that the weapon was manufactured three centuries before the Christian era. General Grant, in his visit Oct. 14, 1880, was much interested and handled this antedeluvian weapon of war and commandership.

FOREFATHERS' MONUMENT. From Pilgrim Hall we went to Forefathers' National Monument, the cornerstone of which was laid with Masonic honors Aug. 2, 1859, by the Grand Lodge of Massachusetts Masons, Hon. John T. Heard, grand master, officiating. It is one of the first monuments ever erected, and was built of Maine granite. It is eighty-

one feet high, and the great statue of Faith is said by competent authority to be the largest in the world. The plan of the pedestal is octagonal, with four large and four small faces. The figures represent morality, law, justice, mercy, education, experience, freedom and peace, with also reliefs in bronze signifying the departure, the signing of the compact, landing and the treaty with the Indians. To give one some idea of the mammoth size of the statue idea of the mammoth size of the statue of Faith it is only necessary to say that the arms measure nineteen feet, the head around the forehead thirteen feet, the wrist is four feet around, eye one foot and six inches, the whole figure 216 times life size. The entire expense aggregated \$100,000, donated by Congress, the State of Massachusetts and voluntary subscription. It was dedicated Aug. 1, 1889, the orator, every one regrats, was the now notorious every one regrets, was the now notorious W. C. P. Breckinridge. The poet was John Boyle O'Reilly.

The ancient burying ground is the next and last place, a fitting one for the visitor, with its granite headstones, their queer style of epitaphs, etc. I looked on the obelisk of Gov. William Bradford, second Governor of the colony; that of pilgrim John Holland. The oldest stone is that of Edward Gray, a merchant, which was placed in 1681. The monuments of Elder Cushman and Thomas Clark stood on the Cushman and Thomas Clark stood on the site of the watch tower, which was built in 1643; also the old fort, erected in 1621; the old meeting house, burned in 1832, and other strange but interesting relics. The grave of the nameless nobleman, Francis Lebarrn, the Pythician of France, who died Aug. 18, 1704, can be seen here. Our forefathers must have been imbued with a spirit of humor, for they carried it with them to the graves and had it recorded on their tombstones, as can be seen by the following epitaphs, which I copied. Take that of Fannie Crombie, a child eight years old:

"As young as beautiful, and soft as young, And gay as soft, and innocent as gay."

POLLY HOLMES, 1794. "Death is a debt to nature due, Which I have paid and so must you." RUTH BARTLETT.

"Weep not for me, But weep for yourselves." That of the school mistress, Mrs. Tabitha Plaskitt, who wrote both her own and husband's epitaphs, breathes such a spirit of defiance that it has attracted great at-

"Adieu, vain world, I've seen enough of And I am careless what thee sayest of me.

Nor frowns I fear: I am now at rest, my head lies quiet here." The original below is this inscription which the writer also saw at the old graveyard at Pemguard. Here it is on a slab to the memory of Elizabeth Savery, and reads truthfully:

> "Remember me as vou pass by, As you are now so once was I. As I am now so you will be,

Therefore prepare to follow me.' Near the main entrance is the grave of Capt. Jacob Taylor, a revolutionary sol-dier: the monument of the seventy-two seamen who perished on the bay; that of General Arnold, who died Dec. 26, 1778, and a number of soldier veterans of the last war, G. A. R. comrades of Post No. 76 Department of Massachusetts, are buried here. A curious thing is that no deeds are held by anyone for lots in "ye ancient burry grounds." From here the writer called at the office of the old colony memorial, where I met Capt. C. C. Doten, a veteran, who commanded companies in the Thirty-eighth and Third Massachusetts Infantry minute men of 1861. I remained a few moments and then got to the boat just as she was about to pull out. I learned enough to know that Plymouth, besides its historical associations, is manufacturing town of note. Large concerns, worth in capital as high as \$7,000,000. among which is the Plymouth cordage works, the largest and most complete in the world, the proprietors recently refus-ing \$4,000,000 cash for their plant. In cotton duck, sail cloth and Plymouth cloth a large trade is done, while in Plymouth and its environs one-half of all the tacks used

#### TWO LITTLE MOONS OF MARS. One of Them Flies Round the Planet Three Times a Day. Boston Transcript.

in this country are manufactured.

Mr. Percival Lowell announces that the two moons of Mars, Deimos and Phobos were observed at his observatory at Flagstaff by Mr. A. E. Douglass on Sept. 1 This is the first view of these minute bodies during the present opposition; in fact, the date on which they were actually seen precedes by more than a week the computed time of visibility as published in the Nauti-

These little satellites, which are by far the smallest celestial objects known to us, were discovered by Prof. Asaph Hall, of Washington, in August, 1877, being the result of a search for possible satellites while the planet was in a favorable position. According to the suggestion of an Englishman, Mr. Madan, the names Deimos and Phobos were given to them, these being the names of the fabled chariot horses of Mars. Deimos, the outer one, is the smaller, being, it is estimated, about six miles in diameter, while its companion is slightly larger, some seven miles in diameter, the entire surface of either of them being no

more than the area of some of the great farms in the far West. The possibility of seeing such small ob jects so great a distance is a triumph of modern optics, they being observed at distance of more than 40,000,000 miles. A home comparison would be the seeing of a two-inch ball at a distance equal to that between Boston and New York. On account of their small size, they are visible only at oppositions of Mars, being under favorable conditions from the twelfth to the thirteenth magnitude. Their distance from their primary is 6,000 and 15,000 miles. respectively, the time of revolution in their orbits being for the outer one some thirty hours, and for the inner one the surprisingly short time of seven hours and a half. The rotation of Mars about its axis is very nearly equal to that of the earth, and this rapid satellite accomplishes about three revolutions for every Martian day. It is, therefore, always getting ahead of its primary, and is seen to rise in the west and set in the east, passing on its way the other satellite, which conducts itself according to the conventional ideas of wellregulated satellites. The rapidity of the phases of Phobos is also remarkable, it being less than two hours from new to first quarter and so on, so that, as viewed from Mars, it would pass from new to full and from full to new again in a single night. The discovery of the satellites has been of value to astronomers in another matter. The mass of Mars, or in other words its attractive influence in the solar system, had never been accurately determined, a matter of not very great importance, however, since its disturbing influence was not very great. With the satellites as assistants however, the problem has been attacked and a very exact determination of the mass of Mars has been made.

### HERE'S A NOTION!

A Seemingly Flawless Plan to Make Hard Exercise Delightful. New York Sun.

"There is a lot of talk going around these days about the best way to take exercise," he said, "and most of the suggestions smack of hard work. This business of getting up in the morning and pushing dum bells or swinging Indian clubs is all well enough for energetic men, but it doesn't suit me. My physician advised me to reduce my weight by exercise, and I tried the Indian club business. Probably it did me good, but it unhinged my mind for the rest of the day, and it was torture. I had to make so many swings with the Indian clubs and so many punches with the bells before breakfast. The prospect of this ex-ercise disturbed my rest at night, and the memory of it interfered with my work by day. On the whole, it did me more harm

"Now I have an idea that I think is a good one. I fell in behind a band that was leading a chowder party yesterday. I don't like to walk, but I do like the music of a brass band when it doesn't attempt any-thing classical. This band was playing a march. It was a vigorous, lifting sort of a march, with the clang of the basses to bring out the time. I followed the band, walked in time to the music, and enjoyed every moment of it. When the chowder party reached the boat and the band stop-ped playing I found that I was tired. I had walked nearly three miles. "That was good exercise, and I didn't realize that I was taking exercise. Now

there are lots of men in this town who need exercise and who don't like to walk. They do like the music of a good band. Now why not form a walking club, and hire a band for it? Do you catch the idea? It's great, isn't it? and it's new. If fifty men would subscribe for such a club the dues wouldn't be heavy. Form the procession up town, you know, and pick up the different members of the club and walk them down town every morning to their places of business, 'Liberty Bell,' 'Washington Post,' 'Boulanger,' and all that, you know. It's great. I think it will be a go. Tarum-tum-tum-te-te-tum-tum-tum. I'm go-ing to see some friends about it and find out the cost of a band. Exercise-made-easy Club. How's that?"

### SOME ANIMAL MYTHS

FANTASTICAL NATURAL HISTORY OF THE FAR OFF MIDDLE AGES.

Dragons, Basilisks, Sirens, Unicorns and Other Freaks of Imagination -How the Ideas Originated.

London Standard.

Such knowledge of animals and their habits-the domestic species excepted-as existed among the Greeks and Romans, was swept away in the fourth century by the inrush of barbarians. But for Constantinople and the monasteries the light of learning would have been extinguished. and the observations of travelers and naturalists lost till they were replaced by those of new generations. As time went on, however, a few writers arose who based their accounts of animal life on what they heard from travelers, or saw with their own eyes, and more particularly on the extant works of Pliny and other naturalists of the Roman period. The result was a pleasing mixture of truth and falsehood. In the sixth century flourished the Egyptian, Cosmas Indcopleustes; in the seventh, the Spanish natural historian, Isidore of Seville; while two saints, Ambrose and Augustine, contributed to zoological literature. Learning received considerable impetus form Charlemagne, and the crusaders were much enlightened by the science of the East. In the twelfth century two Jews, Benjamin of Tudela, who by some authorities is regarded as a mythical personage, and Petacchia, made a tour "round the world," and recorded their observations. And while there are several great names in this study, as for example Albertus Magnus and Bartholomeus Anglicus, we prefer to depend mainly on the Tresor of Brunetto Latini, who wrote his treatise on animais in the thirteenth century.

This book, extravagant enough, displays more caution than its predecessors, as if men were already preparing for the outburst of intelligence which came with the Renaissance. Among other interesting reptiles, Brunetto mentions the basilisk, which he agrees with Pliny in calling "the king of serpents." It is six feet long, wears a white crest on its head, and has a skin spotted with white. Such is the abundance of its venom that it makes the body shine all over. The air is poisoned where this dire reptile passes, and great plants are envenomed with the subtle and luminous fluid; while the birds, in turn, fall before the odor exhaled by the trees. But this monster is an easy prey to the weasel, which, however, must be white. The drag-on is the largest of serpents, and inhabits especially India and Ethiopia. When he flies out of his cavern, he furrows the air with such violence as to make it gleam with fire. His mouth is small, and it is not the wounds he inflicts, but the strangling power of his tail, destroying even ele-phants, that is so formidable. It is interesting to observe that the mythical dragon is already evolving towards the genuin boa-constrictor. The siren, Brunetto points out is not the siren of antiquity, which was an emblem merely of decoying women. The real siren lives in Arabia. "It is & sort of white serpents which run so marvellously that most men say they fly.'

SOME STRANGE BIRDS. More is known about birds, for the sport of falconry had accustomed men to observe their habits. Still there are one or two strange myths concerning the eagle. He is said to seize his young in his talons, and to make them fix their eyes on the burning rays of the sun. Those alone which can gaze without flinching are kept and nourished as worthy of life. "This is not cruelty," says the simple writer, "but judgment." The eagle has the power of renewing his youth. Mounting higher and higher till his plumes are burned by the sun, he falls into a fountain, where he bathes three times, and is thoroughly rejuvenated. The habits of the ostrich are regulated L. a star named Virgil. When the star begins to rise, the astute bird lays its eggs, covers them with sand, and leaves their hatching to the sun. Wonderful to relate, the chanticleer exercises a recognized influence on the king of beasts. His shrill crow puts him in full flight-even Pliny has said so-but to do this his plumage must be dazzling white. African colonists should make a memorandum of this. The following anecdote is told of the extraordinary strength of the ele-"The people of Cremona say that the second Emperor Frederick brought one to Cremona that Prester John sent him from India, and they saw it strike a loaded ass so hard that it sent the animal flying over a house." The fact that Brunette says nothing about the unicorn shows the critical acumen of his mind.

But we should not be doing justice to the middle ages if we withheld an account o this interesting beast, which may have been in part suggested by the rhinoceros. Take unicorn is the size of a horse, though his legs are shorter, and his hide has generally a tanned color. There are three kinds. The magnificent white unicorn has a purple head and blue eyes. The horn is a cubit in length, white in the lower part, black as ebony in the middle and red at the end. He has a stag's head and the tail of a boar. The Eglisserion is like a gigantic deer, and has a very sharp horn. The monoceros is like an ox. The ordinary unicors of the middle ages has a horn three feet in length, and so sharp and hard that nothing can resist it. When he prepares to fight the elephant, the animal he hates most of all, he sharpens his horn against a stone, and, when the day of battle comes, deals with it a fatal blow in his rival's paunch. This noble animal falls an easy prey to the fascination of innocence and virtue. In India, especially among the awellers of the Ganges, when it is desired to tame the unicorn, a young and virtuous girl is chosen out and led to his cave. The animal at once comes out and does homage, putting his head meekly on the girl's lap. Moreover, a pleasing friendship exists between the unicorn and the pigeon who croons him asleep. It may be added that the horn of the unicorn was an antidote of extraordinary efficacy against poisons, and was much sought by princes whose lives were in danger, though, we suspect, they had to put up with ivory of

THE JEWELED TOAD. The phoenix, with its triumphantly sulcidal habits, is too well known to bear description. With regard to the salamander, Marco Polo states that "more are found in the East and in India than in any other provinces of the earth. The Emperor of India collects these little worms in great multitudes: with a thousand skins he orders a coat to be made to defend him against fire when he goes to battle." We should be sorry not to say a word about the toad, around which superstition still lingers. This reptile was especially dear to the black nagician, and was keqt by such as a pet, fed, and decorated with ribbons; while a fluid that exuded from its body was supposed by some to be poisonous, and by others was used in love potions. More marvellous still, its head contained a jewel, which could be procured by burying the animal in an ant-hill till the flesh withered away. In the middle ages animals were credited with greater wisdom than they really possess. Possibly we are inclined to depreciate their intelligence. "If you wish to burst chains," says Albertus Magnus, "go into the wood and look for a woodpecker's nest, where there are young; climb the tree and choke the mouth of the nest with anything you like. As soon as she sees you do this she flies off for a plant, which she lays on the stoppage; this bursts, and the plant falls to the ground under the tree, where you must have a cloth spread for receiving it." It is possible that a number of atmospheric phenomena were personified as birds and dragons, and subsequently were believed by the ignorant to exist as living creatures. The dragon, rushing so swift as to leave a trail of fire behind, seems to point to the lightning of the storm-cloud as the parent who gave him being. The swan-maidens beloved of the middle ages, and tracing their origin at least as far back as Leda, wooed in that shape by Zeus, are probably personifications of the graceful, downs while such beings as these served to bring man into more intimate relations with the sky-dwellers, the mermen and mermaldens were the links which connected him with the denizens of the sea. In any case, men must have been almose universally in sympathy with Nature to have been able to invent such fables, and, still more, be-